The Bombay Guardian.

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WEEKLY REVIEW.

—Has the infectious example of the late outrage upon law and justice in the case of the child-widow Luchmin at Patna, anything to do with the anarchy which appears to be commencing in that town? A correspondent of the Calcutta *Statesman* writing from Patna says,—

A series of incidents have happened here during the last two weeks and have filled the whole city with consternation. On Tuesday before last a man was murdered in Sadigpore and on the same day another shared his fate in Nazarkatra. At a late hour on the night of Wednesday, a goldsmith returning home from his shop with a purse containing cash and jewels to the value of Rs. 700, was suddenly attacked in Ghasyaree-gullee by two men. The poor goldsmith not only lost the articles, but received a fatal wound and died on Thursday. Two days later a riot took place between some *budmashes* at Deera, near Mangle's tank, which resulted in two of them being severely wounded. Only this morning I heard that the headless body of a child was seen lying in the street in Suddegulee, all the ornaments that it wore having been taken away. No trace has been found of any of the criminals, and the whole city is in a state of ferment. Is it expected that any clue will be obtained while *budmashes* are the sole masters of the city? Such is the state of affairs here, Mr. Editor. The police officers seem altogether indifferent to the peace of the city, and the *budmashes* are allowed to commit highway robbery with impunity. None dare utter a word against them, for fear of being insulted on the public road, or, if unfortunately a party to a suit against them, of being killed in cold blood some day or other. Since writing the above I have heard that 100 armed constables were ordered last night to guard Baboo Rajah Ram's *kotee* where a *loot* was threatened, and 25 constables were ordered to guard the house of Nawab Syed Lutf Ali Khan, C. I. E., the richest banker of Patna.

—One of the favourite pleas for perverting justice where high-placed criminals are concerned, is the assumed claim of the criminal's wife or children to consideration. In humble life a thief's wife or children stand or fall with him, as the head of the family, whose business it naturally is to consider the effect of his actions upon those dependent upon him. But in other circles there is a different standard. There is one law for the rich and another for the poor. The *Bombay Gazette* of last Tuesday illustrates this in the following editorial paragraph :—

We pointed out a few days ago that whatever obstacles stood in the way of according the accused in the recent proceedings in Poona the costs incurred in his defence, there was fair ground for urging that the claims of Mrs. Crawford to the pension which would have been indefeasibly her right had she been widowed a year ago should not be overridden by the course which the Government has since deemed it its duty to take. This view has been influentially urged upon the Government, and it is likely that a pension of the usual amount will be accorded Mr. Crawford for subsistence.

We wait to see whether, after all, the assumption of impartiality in this case is a detestable fraud, and whether we are to have a new illustration of the seething corruption of Anglo-Indian administration.

—*A propos* of the correspondence in our issue this week, entitled "Polygamy in the Indian Church: shall we have it?" it is interesting to note that Chief Justice Eliot Sanford of Utah (the Mormon territory of the United States) says that polygamy is being gradually eliminated there. This fact is owing partly to the pressure of the law, polygamy being a severely-punishable crime in the United States, and also partly owing to the mission-work amongst Mormons, carried on by the women of the Women's Christian Temperance Union. Justice Sanford says that Mormons who give up their Mormonism, support those who used to be their younger wives, in a separate residence until otherwise honourably provided for. This is precisely the suggestion of our correspondent "S. S."

—Mr. W. J. Gladwin writes to the *India Watchman* from the steamship "Scots Greys" *en route* to England, under the heading "Mission Tour Westward"—

In my visit to England and America this summer, I hope to be useful in giving information upon Mission work. Doubtless, there are numbers who may go to India to work for Jesus, when they are more directly informed of the wants of the field. There are some openings for self-supporting workers, to which attention may be called. I hope to encourage working Christians to seek employment in India, with a view to doing mission work in their spare hours.

Christians in India having friends in England and America who are specially in these lines of mission work may write to them or to me upon this subject.

This tour is undertaken under plain leadings of the Lord, believing that He will give grace, guidance, and needed support and co-operation. Let it not be said that I am going west on a "sick furlough," after only seventeen years of mission service. I sailed two months on Indian seas for my health eight years ago, and was not healed thereby, but by the prayer of faith. Three months in Europe was planned for the sake of the work, not health. I have no quarrel with India's climate.

Regretting this season's absence from work in India, I feel assured that there is something abroad that will compensate. But few may come out as workers directly as the open result of this visit, but seed will be sown for future years of missionary consecration, toil, and fruit.

—The *Indian Witness* well says—"The persistent prominence given to the speeches, writings and doings of Sir Charles Dilke by portions of the Indian Press is disgusting to decent folk. People with pure minds shrink from the mention of his name. His many attempts to be reinstated in popular favour, while he has as yet shown no penitence for his revolting impurity, should meet with prompt denial. Thirty-seven page articles on the Afghan frontier defences will not cover up his shameless record. He and Col. Hughes-Hallett are retired, and should remain so."

—Miss Sterling, of the Salvation Army, is about to return to the Castle of Chillon to complete a term of 100 days' imprisonment imposed upon her for the grievous crime of leading a child under fourteen to Jesus Christ. The matter has been carried by appeal from court to court right up to the Federal Tribunal, who have endorsed the whole proceedings against Miss Stirling. By her imprisonment and the publicity given to the case, the need of the definite conversion of children will have been powerfully brought before the fathers and mothers of the whole of Switzerland.

—The Adelaide *Christian Weekly* in describing the installation of Lord Kintore as Governor of South Australia says—"The Governor has committed what, in the eyes of some, is an unpardonable offence. To substitute a polite bow for the hand shaking customary at colonial *levees* is to them anything but a venial sin. The greeting, whatever be the manner of it, is a purely formal one, and if a bow of acknowledgment is more convenient, and answers the purpose equally well, the position may surely be accepted without ill-mannered and ill-timed complaints. These grunts of dissatisfaction are but a poor reward for going through the ordeal of six hundred receptive nods." Lord Kintore probably found that the nods were a mistake on another ground. A stiff hand is far more bearable than a stiff neck.

—One of the wealthiest manufacturers in England, the produce of whose firm may be met with in Europe, Asia, Africa, and America, has for many years past, after his hard day's work at the office is done, thrown himself heart and soul into work amongst working-men. His audiences are frequently two thousand strong. He has very peculiar views about the right training for clergymen. He says that if a man is to become a minister of the Gospel, he should seek to know two things well, first, his Bible, and secondly, mankind in general. He says that University life at Oxford and Cambridge, or the ordinary theological colleges of the day, are the worst possible preparation for the preaching of the Gospel. He contends that in the Universities and colleges, they are shut up in a world that mankind in general neither knows nor cares anything about. He has the quaint idea that if men *must* be trained for the ministry, they should bind themselves out for three years to work in some great mill or factory, or behind a counter, where they will continually come in contact with all sorts and manners of men, and so understand the needs and sorrows of those amongst whom they have to work.

—Mr. D. L. Moody recognizes the lack of understanding of common human thoughts and ways resulting from a University or theological college training. He

therefore proposes to train a class of mediators between the clergy and the "common" people. He has lately said—

One of the great faults of the clergy, I have been led to believe, is that they have been educated above the mass of the people and out of sympathy with them. When a young man has gone through college and then through a theological seminary, he is in a certain sense removed from those he wishes to serve. There is a gap which I have long been speculating how to fill. I believe there should be a body of workers between preachers and the people they seek to reach—men and women well qualified to teach religion, but still not preachers, and willing to go out into the wards of cities and do the preliminary work of redemption. I think they should be business and working men and women, who will, perhaps, know better how to sympathize with and move the masses than the clergymen now in the pulpit. This body of assistants—lay clergy if you please—is what I hope to create by the Convention just opened. I have great ambitions in the matter, but I do not know what to expect and hence do not care to give expression to my expectations.

—WILLIAM JONES, a great Welsh evangelist, when asked by Dr. Bunting (one of the principal ministers of the English Wesleyans) what books he had read, replied, "I have read the Bible." "But," said Dr. Bunting, "have you read nothing else?" "Oh, yes," he said, "I have read Cruden's Concordance." He knew the Bible and the Concordance from beginning to end, and thousands of all classes of society crowded to hear him preach.

—A WRITER in the Madras *Christian College Magazine* named T. V. Seshagiri Aiyar, amongst other "reforms" required in India, says that "dancing girls need to be burned by thousands," but he does not say what should be done to the male patrons for whom they exist. Christ's mission is to save, and not to burn, dancing-girls. Mr. Aiyar also says that the evil of child-marriages, and the desirability of permitting young widows to re-marry, is not quite apparent. The individual who is thus permitted to air his views in a Christian college magazine is evidently deeply steeped in heathenism (see article on page 313 of to-day's issue).

—AN American addressing an audience of Chinese in a religious meeting in San Francisco lately, adduced as a "proof" of the truth of Christianity, the fact that China had always been beaten in all wars between herself and "Christian" nations, and then went on to state that "the only source of invincible strength in a nation, as in an individual, was to know Jesus and Him crucified, and His beautiful doctrine of Christian love as taught in the Sermon on the Mount." When we consider that the wars between China and England have been for the purpose of forcing the deadly drug opium on an unwilling people, and were inspired by the devil, all this talk about Christ and Him crucified, and the Sermon on the Mount, is not only illogical, it is blasphemous.

—T. L. KNAPP, in the *Northern Christian Advocate*, gives some startling instances of the folly of choosing "local preachers" for their literary rather than spiritual abilities. He gives a case of one man who was, unknown to the examining committee, of course, a gambler, a swindler, a man of immoral life, and a drinker of intoxicants, who yet passed as a local preacher, because he had sufficient literary knowledge, whilst in another case the candidate was rejected, because he was "found wanting in literary attainments" though he was noted wherever he was known for his great devotion, consistent Christian life, intense zeal, power in prayer and exhortation, success in personal work and convincing preaching, and though he had engaged in revival work in several places and had been instrumental in the conversion of scores of souls.

—CORRUPT Indian Officials may well dread the publication in Great Britain of the records of cases like the Patna Case. At Aberdeen, lately, a villain who seduced a respectable young woman who worked at a mill, was sued for damages to the extent of £300 (Rs. 4,500). Thereupon a corrupt Judge, "Lord Justice" Clerk Kingsburgh, remarked, "Three hundred pounds for the seduction of an Aberdeen mill-worker! The thing is ridiculous!" The effect of this insult to the "coolie" girls of Aberdeen, was that the whole town rose in revolt, and a great meeting was held at which resolutions were passed requiring the members of Parliament for the town to bring the matter before Government, in order that an apology might be demanded from the depraved judge.

—A CONTEMPORARY which is elaborating "Preliminaries to a Discussion of the Atonement," calls those who obey the Divine command in earnestly contending for the faith which was once delivered unto the saints, "carrion crows of orthodoxy." The very fact of a man "discussing" the Atonement shows that he is not in the faith, but that he is putting his intellect in the throne where Christ alone should sit.

—THE fourth article in the *Methodist Times* on "A New Missionary Policy for India" says that the Missionary Societies that will suffer most by recent criticisms are those which have kept their subscribers worst informed. "There are obvious reasons," remarks the writer," why missionary organisations which employ large numbers of Brahmans still idolaters, still wearing idol marks upon their foreheads, to teach our sacred Scriptures to other Brahmans seeking education at our hands, but hating us in their hearts, should certainly not endeavour to issue popular and complete accounts of their work in foreign fields." He advocates the most perfect openness between Missionary Boards and their constituents; the popularisation of missionary literature, perhaps by the issue of a half-penny illustrated weekly missionary newspaper; and a system by which the churches in certain districts in England will support missionary work in certain districts in India and elsewhere, thus creating and maintaining a bond of sympathy which is impossible under a system of centralization.

—THE editor of the *Methodist Times* who, as everybody knows, is the Rev. Hugh Price Hughes, intimates that the author of the four articles on India in that paper wished to attach his name to them, but Mr. Hughes insisted upon anonymity in order that the discussion might be kept to the main question. He, however, assumes entire responsibility for the articles. He declares that they express "the opinions of some of our most experienced and successful ministers at home and abroad, and of many of our thoughtful and devoted laymen."

—IN reference to the missionary articles, Mr. Hugh Price Hughes writes—

We do not at all under-estimate the gravity of the issue we have raised. It goes to the very root of all foreign missionary enterprise. We hold that the world is to be converted by the direct and positive preaching of CHRIST crucified, on the part of men who are clothed with the special Pentecostal power of the Holy Spirit. We believe that the easily besetting sin of Catholic Christians is to substitute for the miraculous power of the Holy Spirit the coercive power of civil government. But we also believe that the easily besetting sin of Protestant Christians is to substitute the persuasive power of education. The Catholic is tempted to rely on civic rewards and civic disabilities. The Protestant is quite as much tempted to rely on schools and colleges. But the Protestant tendency has no more justification in Scripture than the Catholic. St. Paul did not undermine the false science of Greece and Rome by establishing schools of true science. He did not hope that secular learning would in a few generations shatter the mighty fabric of classic heathenism. He preached JESUS and the Resurrection; and the omnipotent Spirit of GOD did at once in the hearts and consciences of men what all the secular learning in the world would never accomplish. The same thing took place in the days of John Wesley. He did not evangelise heathen England by establishing schools and colleges. He preached the risen CHRIST, and men were saved by the power of the Holy Spirit. As a matter of fact, no one was ever reasoned either into Christianity or out of it. It is not by processes of ratiocination, but by the direct personal action of the Spirit of GOD upon the spirit of man that man is saved. ..... The world will never come "through its wisdom" to the knowledge of GOD. Neither by sacraments nor by syllogisms can we be saved. Every conversion is a miracle, a result of the direct intervention of GOD in the innermost recesses of the soul.

—MR. W. Joss writing in *Things New and Old* (Coimbatore) upon the conversion of a young Brahmin there, says, "At his own earnest solicitation I consented to let him change his name. His reason was 'My name is that of the idol in Triputty, and that is a house of vice. I detest the name, I wish to give all to Jesus, even my name.'" This is entirely in accord with the teachings of the Word of God. In Exodus xxiii, 13, the exhortation is "Make no mention of the *name* of other gods; neither let it be heard out of thy mouth. In Deut: xii, 3, "Ye shall destroy the *names* of them (the heathen gods) out of that place." In Josh: xxiii, 7, "Neither make mention of the *names* of their (the heathen's) gods." In Psa xvi, 4, David says that he will not take even the *names* of the heathen gods upon his lips. In Hos: ii, 17, God promises "I will take away the *names* of Baalim (the obscene idols of that day) out of her mouth and they shall no more be remembered by their *name*." And finally in Zech xiii, 2, "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the *names* of the idols out of the land, and they shall no more be remembered."

Bishop Warren says: "It is impossible to speak of the new state of things in Utah with words that shall seem to be those of truth and soberness. For nineteen years we have sown in tears, sometimes more to carry out our plans and pledges than in faith for the speedy redemption of the country. But now we come in joy, with our arms full of sheaves. Doors are open on every hand. Our schools and churches are thronged, and the spirit of revival fills the land."

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JOTTINGS FROM MATHERAN.

While ascending the steep cliff to this pleasant mountain resort a few days ago, I was forcibly reminded of a short article in the *Bombay Guardian*, of a week or two back, entitled, "The view from the top." As we went back and forth, across the zigzag road cut in the almost perpendicular side of the mountain, at each turn reaching a higher level, and gaining a new view in another direction, I thought how the journey up the mountain was emblematical of the Christian life. I observed as we journeyed on, how different the crooked places and mountains of difficulty that had lain in our way looked after we had passed them, to what they appeared as we approached them. On looking back, how level the road behind seemed. Those little hills that lay between our starting point and the foot of the mountain proper looked scarcely hills at all now, and the further we climbed the more they became levelled in our view. I thought is not this the way the Father leads many of His children, by gentle ascents at first, as they are able to bear it, and then by a grand climb till they reach the mountain top of full and ripe experience.

An obstinate fit of neuralgia drove me from home and work to seek relief in change of air, and thus I found myself on the top of this lovely mountain. The quiet woods and shady walks put me forcibly in mind of Burnham Beeches. If it were only more easily accessible, Matheran might become to Bombay what Burnham Beeches is to London, the resort of the many, instead of a select few as at present. I do not know why some enterprising contractor should not make a hydraulic lift up the side of the steep cliff, similar to one I have seen up the face of the cliff at Folkestone, in Kent. Two carriages run on parallel sets of cog wheels, side by side. The machinery is so adapted that they are both set in motion at once, the one ascends while the other descends. It is a perfectly comfortable and pleasant journey; the carriages being weighted at the bottom, retain their perpendicular all the time.

Matheran would be a splendid place to send sick folk to from all the country round, if only it were more easily accessible. It would accommodate ten times the number of people it does now, without in the least destroying its seclusion. Indeed when walking about, it would be a relief to meet more people. The solitude is intense. There appears to be practically no Native population, except those engaged in catering for the necessities and pleasures of European visitors. From Point to Point the place is densely wooded, but threaded in every direction with well-made roads. The points overlook a wide extent of country, rugged mountains, and diversified plains. From one or two of these points, Bombay may be plainly seen on a clear day, being only little more than fifty miles away.

There are several Hotels in Matheran, at which the charges are more reasonable, and the accommodation better than in many similar resorts. It is rather interesting for anyone who is fond of studying "Society" from the outside, to spend a few days at one of these places. The table talk gives one an insight into the thoughts and ideas of people who have no object in life except to make themselves comfortable. At the table one day was a member of the clerical profession, whom I supposed to be a chaplain—a broken-down, blasé looking individual, who fortified himself strongly with repeated "pegs." The conversation with his neighbour turned upon some mutual acquaintances, evidently brothers. "What fellows they are to walk," exclaimed the cleric, "they nearly dragged the life out of me, and their wives encourage them in it, in fact, *I believe they walk themselves.*" If the speaker had fortified himself more with exercise and less with brandy, he might have been in a little better bodily condition than he seemed to be.

After hearing this, I felt more than ever inclined to vindicate to myself the right to the use of my feet. So that same afternoon my companion and myself started early for a walk to Panorama Point. Soon after we had started one of us was remarking how easy it would be to fancy oneself in England, no palm-trees nor plaintains, nor anything specially oriental being in sight, when the other exclaimed, "Oh, look at those monkeys!" and there in the road just below, not a stone's throw from one of the principal hotels, were five or six large monkeys disporting themselves, splendid fellows with long tails. They fled at our approach, but our illusion that we might be in England was completely destroyed.

We pursued our walk along the Narel Road for about a mile and a half, meeting here and there droves of cattle going to and from the Simpson Tank for their evening drink, and flocks of sheep and goats mingled together, as the people of God are now mingled with the world. From the Narel Road to the Point, quite another mile, we did not meet a soul, either going or coming. The exhilaration of the cool breeze which we encountered on the Point, well repaid us for the walk. Although the weather was not clear enough to see the distant view to perfection, the surrounding scenery was grand and beautiful in the afternoon sunshine.

A Panther Story.

The next morning a panther story was circulated at the breakfast table, which made us feel that we needed to be a little more circumspect as to where we went on foot.

Some Natives had found the lair of a female panther and brought away the cubs, two mites about as big as half grown kittens. A sportsman with a gun ascended a tree in the neighbourhood of the find, and waited for hours to get a shot at the mother but she did not come near while he was there. She was reported to have been seen and heard now and again at intervals, but did not come within gunshot. Meanwhile an amusing incident attended the disposal of her progeny. A Parsee dealer represented to a gentleman staying at one of the hotels, that he was authorised to sell them by the gentleman in whose possession they were, and to offer them for Rs. 30. The offer was accepted. The money was to be paid on their safe delivery in Bombay. The Parsee then went to the owner and offered him Rs. 15 for them. This was refused, the owner saying he was not anxious to sell and should not take less than Rs. 25 for them. The purchaser was then informed that the price was raised to Rs. 50. It then occurred to him that it would be wiser to deal with the principal, so calling on the owner they compared notes and found that our Parsee friend was trying to make 50 per cent for himself on the transaction. The cubs were then purchased for Rs. 25 the purchaser to transport them to Bombay, where they probably arrived before the Parsee discovered that they were sold.

The Bishop of Bombay.

Matheran has a nice airy little church, which appeared, however, to be in the hands of clergy of rather a ritualistic tendency. The sermon on Sunday evening (12th inst.,) was preached by a dignitary with a scarlet hood to his surplice, who I was informed was the Archdeacon of Bombay, but afterwards discovered that it was the Bishop himself. He stepped into the pulpit without book, MS., or even a Bible. He gave a well thought out sermonette from the words of Christ in John's Gospel ix ch., 4 v. "I must work the works of Him that sent me, while it is day." He said that the conquest of self was the most necessary discipline of Christian life. A heathen thinker had said that there were more "thou shalt nots," than "thou shalts" in the Christian religion. This was a libel on Christianity, but not on a good deal of so-called Christian teaching. The gospel itself is before all things positive in its teachings. But the inherent egotism of human nature caused people to be always looking at themselves, going round and round in one little circle, constantly and morbidly dwelling on their sins and failures, while healthy Christian life consists in looking always to Jesus, bringing self to His feet and leaving Him mercifully to deal with what He finds there. The "expulsive power of a new affection," is the strongest weapon to deal with sin. That which is evil should be crowded out and crushed. We should try to make personal affection to Christ the first end and object of life. We had a warning in the case of the man whose house was empty, swept and garnished. There must come in that rush of love to God which will sweep out everything else. He condemned the blank uselessness of so-called respectable lives, of the habit of living only to kill time, and of lives in which the black early years were sought to be redeemed by an aimless respectability. Our lives should be lived with an object, and that the welfare of those who belong to Christ. We must have an ideal, something definite, something Christ-like. Setting before us a conception of how we are to be like Him, and "work the works of God while it is day." Our ideal must have an absence of self, and rise above circumstances. We must like Paul be "doing bond-service to the opportunity." Often we have to learn the Gospel of failure first. Our ideal must be founded on what the Holy Spirit teaches us of the life of Christ.

A Scotch service is also held at the Sanitarium on Sabbath evenings, where the Scottish Orphanage from Byculla is located for the hot weather.

H. S. D.

A NEGRO'S GRATITUDE.

A gentleman, while travelling in the American west came to a river, which he must needs cross before he could reach his destination. Joe Brown, a coloured boatman, was accustomed to ferry passengers over the river, and the boat being ready, the gentleman seated himself in the bow.

Joe stepped into his place and taking up his oars the two glided swiftly along. There were sloops going up and down the river, as they did every day when the winds would carry them on their way. Suddenly Joe drew in his oars, and springing to his feet pulled off his ragged straw and with his hands shaded his eyes while he strained his sight to some object on a sloop in the distance.

"As I'm a libbing man," he exclaimed, "*dat am de captin!*"

The gentleman started out of his musing, followed the eyes of Joe, but could distinguish nothing but the forms of three or four men on a sloop in the distance.

"See him, Mister!" exclaimed Joe.

"Don't yer see that strong, kind-looking man agin the mast?" urged Joe.

"Perhaps I shall see him when the vessel gets nearer."

"I wish yer could see the captin," said Joe, in a tone which seemed to imply he might if he would but look.

"Who is the captain?" he asked.

"De captin?" said Joe, turning upon him a look of surprise as if he should have known.

"He am de man that sabed me." But quickly turning his eyes again to the sloop, he said, "I can't miss seeing him while he am in sight," and gazed with an intense earnestness.

The sloop did not come very near, and passed by with no apparent signal to Joe, who stood as steady as a mast in a ship, with his hat in his hand and his eyes still shaded. As the sloop sailed on, the figures of the men became hidden, and Joe sat down again to his oars.

"I tole you, sar," said he, "dat he am de man what sabed me."

"How did he save you, Joe?"

"He strip off his coat, an jumped into de ribber and cotch hole of dis chile wid his strong arm, just as he was sinking into the great depths, wid de ropes around his feet. Dat's de way he sabed me," said Joe, growing eloquent with emotion.

"You have not forgotten to be grateful, I see."

"Grateful! Joe Brown would breave every breff he draw for him ef he could. I tole him I would work de rest of my days widout no pay. It would be enough and more and I pay him just to be allowed to sarve him. But," he added rather sadly, "I stay as close by him as I |ken. He runs by here once a month. I watches fur him allers, and *I love to pint him out.* It's all dis poor nigger can do."

Has not this incident a voice for us? Bound fast by the ropes of sin, we were fast sinking in the great depths of eternal death. The Lord Jesus saw us, pitied us, and saved us at the cost His life's blood. Does this matchless, tender love constrain us to point Him out to those who are sinking into eternal ruin?

They are as powerless as Joe Brown was to save himself. But He who is willing and "mighty to save" desires to snatch them from the abyss of woe. Do we *love* to point him out, or are we ashamed of Jesus?

THE POWER OF CHRIST'S RESURRECTION.

Last Sunday evening, the Rev. H. C. Squires, of the Church Missionary Society, spoke at Girgaum Church, from Phil. iii., 10, and John xiv., 8. He said that some time ago, a searcher after treasures of art, heard that, in a certain out-house, there was said to be a portrait of Dante, by the celebrated painter, Giotto. With considerable trouble, he found the painting, after scraping away thick coatings of whitewash on one of the walls. It is just so with Christ. To many, He is hidden under the thick whitewash of human thoughts about Him, that hide the true character of the Son of God. Man-made theologies, superstition, and atheism alike, rise like mists to obscure the spiritual vision of those who are overcome by them. But in spite of this there is Philip's quenchless longing in many hearts, "Show us the Father and it sufficeth us!" Philip was one of those who took as their motto, "seeing is believing," and yet he had been "seeing" Christ, the image of the Father, for three years, and had not yet known Him spiritually. Not to know Christ as the Divine manifestation of God is practically to be ignorant of Him altogether. Philip wished to see God as He was revealed in the marvels of Sinai. He was not looking for God shining through the life and words of Christ. The thunderings and lightenings of Sinai never showed God *the Father*, but Christ's life and words did. Christ's one work was to manifest the Father. Christ, fainting, bleeding, pitying, saving to the end, showed forth the Father's heart.

There are many who profess deep admiration for Christ as the Great Teacher, and talk much of their profound reverence for the Prophet of Nazareth, who yet are outside the circle of those to whom He manifests Himself as the Incarnate God. The "knowledge" of Christ apart from the knowledge of His Divinity is only ignorance.

It is possible in the present day for men to be in the same spiritual state as the disciples were before the crucifixion and the resurrection. But this is not the will of God concerning any man. His will is that we should KNOW Christ in exactly the same way as the disciples afterwards knew Him, *by the power of His resurrection.*

Knowing the *fact* of Christ's resurrection, and knowing the *power*, are two very different things. Thirty years after Paul had known of the fact of the Resurrection, he was still longing to know more of the power.

What ignorance and what misconception there is amongst so-called "leaders" in thought, politics, and literature through theorizing about Christ. It is Christ Himself that we want, and not theories about Him.

—Fifteen thousand persons have been rendered homeless by a great fire at West Depeæ, Wisconsin. The loss is estimated at 225,000 dollars.

STRAY NOTES.

By an Observer.

One of the chief opponents of "Christ as a Saviour" at the discussions at Grant Road Church, Bombay, the last week or two, is a Hindu who was, until lately, a teacher at the Wilson Christian College. He appears to be very popular with the present students. This affords one more proof of the folly of employing "Heathen Teachers in Missionary Schools."

At the meeting on Saturday last there was a large attendance. Mr. Kale, a Hindu, dwelt upon the fact of the difference of the ideas of sin amongst the Mahomedans, Hindus, and Christians. He said that a Mahomedan and Hindu would do with a good conscience that which a Christian would consider sin, and a Mahomedan and a Christian would commit that which was sin in the eyes of the Hindu without feeling any remorse. Mr. Kale went on erroneously to infer from this, that there was no such thing as absolute truth or untruth. The fact is that Christ is the absolute truth. It is absolute folly to attempt to teach Theism apart from Him anywhere, but especially so in a country like India where the ideas of sin are so multiform and contradictory. Mr. Kale went on to say that he had no objection to missionaries preaching if they would cease saying that Christ was the *only* Saviour.

The Rev. A. B. Wann (Scotch Church) pointed out that it was not simply from past sinful acts that Christ has come to deliver us, but from our sinful *selves*. Each man on the face of the earth possesses this sinful self. It is the greatest mistake in the world to suppose that a man can balance off his bad deeds in the sight of God by his good ones. If a man spends half his life stealing and the other half honestly, the honest part of his life does not keep him out of jail if he is caught. Just so before the Judgment seat of God. The bad deeds will have to be accounted for separately and by themselves, and the only way to compound for them is through the Cross of Christ. A man can no more save himself, in a Divine sense, than he can take hold of himself and lift himself up.

Mr. Rafiodin, a Mahomedan, took the Atonement for his theme, and amongst other things said that if Christ is a Saviour, then God exerts no forgiveness of sins, because Christ was punished.

A Christian teacher, thoughtlessly I hope, in answer to this, said that Christ was not punished for our sins, but simply suffered pain for them. The Mahomedan thereupon urged, that if Christ was not punished for sin, then God does not punish sin, and is not just. To which the Christian teacher, of course, had no answer, having cut the ground from under his own feet, by his previous reply.

There are scores and scores of types in the Old Testament, signifying Christ as an innocent victim, suffering the extreme punishment of sin, that of death, spiritual death, banishment from the presence of God on account, not of His own sins, but of others. "The *chastisement* of our peace was upon Him" (Isa. liii. 5). Chastisement always signifies punishment, and not merely pain. "My God, my God, why hast Thou forsaken me," was the cry of Jesus when our sins were laid upon Him. The Holy God cannot even look upon, much less dwell with sin. Hence this terrible cry. But Christ went on from thence to death, and took our sins with Him to His grave and left them there, and by faith, if we choose, we can rise with Him into newness of life, without our sins. This is salvation.

Part of the discussion showed the exceedingly vile ideas that some educated Natives have of woman. The loud applause which greeted one sickening argument from the Incarnation adduced by this Mahomedan, that Christ could not be good because he was born of a woman, showed this. It is therefore of the most intense importance that Christ's standard of family life should be upheld in this land.

News of the Week.

Missionary and Church Intelligence.

—An account of the Rev. T. E. F. Morton's fifth preaching tour in villages of the Central Provinces will appear in our next issue.

—A meeting was held last Friday at the residence of the Rev. W. Bell, M. A., of the Baptist Missionary Society, Bombay, for the purpose of the formation on rather re-formation of a Society which it is intended to extend throughout India, which shall pledge its members against the use of all intoxicating drinks *and drugs*. The latter part of this pledge is especially important in a country like India, where opium, the betel-nut, bhang, and similar preparations are in widespread use. Mr. E. W. Fritchley the Honorary Secretary of the late Society, has been re-appointed on the new one, and under his energetic management we believe the movement will have success. It is intended specially to spread its principles among the young.

—The new revision of the Marathi Bible, remarks *Dnyanodaya*, as it is at present being conducted under the direction of the Bombay Bible Society, is following a line not previously adopted, and which promises better results in overcoming the difficulties of translation. The present revising committee is composed of English and Native members, by whom the work is, as it were, divided, the English members using the original Greek and Hebrew text, and thus watching the accuracy of the translation, while the Native members endeavour to put into language idiomatic and pleasing to the ear, the sense given by the English members. By this method, it is hoped that so far as is possible the two ends may be achieved,—accuracy of meaning and idiomatic expression. A perfectly idiomatic translation can never be hoped for, but that there is room for improvement in the present version cannot be doubted by those who have given the subject any thought.

—The Sialkot correspondent of the *Indian Churchman* says, "We have had a welcome visitor from Amritsar in the person of Captain Rhodes, of the Church Army Mission, who addressed two meetings on the 10th and 12th ultimo, respectively, in a most eloquent and impressive manner, pointing souls to Christ, the only sure foundation, and exhorting men to forsake their evil ways and turn unto God, who is willing to forgive all the past and guide us in the future. On Thursday morning, the 11th he visited the hospital in company with the Rev. C. Swynnerton, Chaplain, whose guest he was during his short stay, and spoke words of comfort to the sick, many of whom have been enquiring for him since. In the evening meeting our visitor sang a hymn in Urdu which caused a few Natives to gather around the door, so at the close he went out and spoke to them, taking for his text the prodigal son's return, to which they listened very attentively."

—Rev. J. Hudson Taylor is returning home from his visit to China in time to be present at the annual meetings in connection with the twenty-third anniversary of the China Inland Mission, in the Mildmay Conference Hall, on May 30.

—A châlet immediately opposite the main entrance (at Porte Rapp) of the Paris International Exhibition is being fitted up by the McAll Mission for the work of the British and Foreign Bible Society and the Religious Tract Societies of London and Paris. This châlet forms the entrance to the Salle Evangélique, a plain but commodious temporary mission hall, which has been prepared, and will seat over three hundred persons. In a smaller hall in the Place du Trocadéro, opposite the other main entrance, besides the meeting room, stalls will be provided for the British and Foreign Bible Society and the Monthly Tract Society.

—A Chinese merchant came into the American Baptist Mission Chapel in Shanghai, and after talking with him for a short time, Dr. Yates sold him a copy of the New Testament. He took it home, 300 miles away, and, after

about three months, appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament as he read and studied the New. What had he done with the New Testament? He had taken it to his home, and shown it to the schoolmaster and the reading people. They said: "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament, and introduced it into their schools without any "conscience clause." It was introduced as a class-book throughout that district for heathen schools.

—Four members of the Salvation Army at Madras have recently been sent to prison for a week for obstructing the public thoroughfare. They maintained that the fine inflicted was unjust, that there was no real obstruction, so they declined to pay and were committed to prison in default. Two meetings in different parts of the city were held to celebrate their release. They said they were not sorry they had been sent to prison, only that it was for so short a time. They had long been trying to get inside the prison as visitors, but had been refused by the authorities. Their imprisonment had been a blessed time, and they were thankful for it.

—The "Twentieth Annual Report of the Friends' Mission in Syria and Palestine" is a most instructive pamphlet, describing as it does the origin of the Boys' Training Home, School of Industry, Cottage Hospital, Girls' Training Home, mothers' meeting, New Meeting House, and eight day-schools, with 400 pupils, at and around Brumana, on the Lebanon. At Ramalleh, too (now under New England Friends), the work moves on though the Roman Catholic and Maronite priests and bishops oppose it everywhere they can, and even the Druses are become shy of it. It amazes Eastern people, and is a grand and good object-lesson to see men and women, ministers of Christ, and hear them on equal footing preach the glorious Gospel of salvation.

—At Harpoot, on the Euphrates, one little mission church, in less than twelve years, and at a cost not exceeding the expense of one modern church edifice, has multiplied itself into fourteen mission churches, with 418 members; 11 Native pastors, more than half of whom are suported by these Native churches; 12 licensed Native preachers; 21 Native teachers; and 41 other helpers.

—Rev. Sam. P. Jones concluded in San Francisco, on March 31, a series of daily services of about a month, during which he preached two sermons a day to the people of that wicked city. The rains were very heavy during his first ten days, but his audiences have been large and enthusiastic. Several of the dailies assaulted him brutally for a time for denouncing the sins of the city; but finding such a course was damaging to their subscription list, they soon opened their eyes to many excellencies of Mr. Jones, unobserved before, and treated him respectfully afterwards. This series of meetings and those of Mr. Moody immediately preceding, have turned many from their evil courses and wakened up many careless Christians to a new life.—*Christian Cynosure.*

—Bishop Taylor says: The rising generation of Liberia never saw a plough nor a wheeled conveyance; but few of them ever saw even a wheelbarrow. There are a few carts for a single bullock at Cape Palmas. I am happy to say that the bronchial cough that struck me last July has nearly left me since I came here. If it keeps on going it will be gone in another two or three weeks.

—The Turks, who are Prohibitionists, are working to abolish saloons kept by "Christians" in Constantinople. All drinking places within 250 feet from the houses of Turkish worship have been ordered closed, and the police are enforcing the decree. This sets the real Christian to thinking.

General News.

—On April 19th a disastrous fire broke out in New York which destroyed two huge grain elevators, two factories, several storehouses, and many smaller buildings, occupying over a quarter of a mile of the river front. Among the buildings destroyed were some extensive lard refining works. These being saturated with grease and oil, and containing great quantities of combustible material burnt very quickly. The fire originated from the overflow of a vat of oil in the basement. The whole structure burst into flame almost at once, sending sheets of fire far into the air. The fire spread in a wonderfully short time to the adjoining buildings, most of which were of wood and very inflammable. The elevators, which were gutted, contained 113,000 bushels of oats and wheat, which increased the fury of the flames. The heat, was so intense that it was impossible to stand nearer than 1,000 feet away. A light wind was blowing at the time, which carried burning fragments to a distance of over two miles, setting fire to buildings in other parts of the city. These, however, were easily extinguished. The fury of the flames was such that the firemen were powerless to cope with them for several hours. The losses are estimated at between three and four million dollars.

—On Sunday afternoon there was a severe duststorm at Poona followed by a heavy downpour of rain. Along the ghauts the heat is very great and the sky is overcast, the appearances presaging the approach of the monsoon.

—Tea plantations and factories in Sylhet have suffered considerable injury by a cyclone which passed over the district last week. Houses, bungalows, and coolies lines have been swept clean away. With the season so much advanced, it will be difficult for some of the factories to manufacture tea at all this year.

—The reports received by the English papers prior to the departure of the last mail from Oklahoma state that the rush exceeded the Californian "gold hunt" of 1849. Western Arkansas was alive with waggon trains moving towards the new El Dorado. Thousands of people, including many negroes, were marching on to the boundary, or encamped just outside of it. The Atchinson Railway Company expected to move in 5,000 settlers with 1,000 carloads of freight during twelve hours, the cars being loaded with furniture, farming implements, and houses in sections, ready to be set up within two hours. They come from Ohio, Maryland, and West Virginia. A freshet on the Cimarron River confronts them, but they carry portions of a bridge which can be thrown across. The spring floods have washed out several "boomers" and drowned their cattle, and one man was drowned. The general belief is that the opening of the lands will result in much violence, and the country is watching this novel Hegira with interest.

—A new road-sweeping machine has been tried in London. It can be easily attached to any cart and worked by an inexperienced hand. Travelling at the rate of three miles an hour, the machine sweeps through twelve hundred square feet per minute of any road, and places the mud in the cart behind without noise or splash.

—The ceremony of the Footwashing did not take place as usual on Maundy Thursday at the Hofburg, Vienna. This, says the correspondent of the *Times*, is the first time during the present Emperor's reign of forty years that the function has not been discharged by his Majesty. Some years ago the Empress ceased to perform her part in the yearly ceremony owing to failing health, but last year the Emperor went through the formality of washing the feet of twelve old men. The religious service of the Footwashing was instituted in the Middle Ages as a lesson in humility to the proud Emperors of the Hapsburg Dynasty, and every year for the last four centuries, with the occasional exceptions, as in 1848, the reigning Emperor has washed the feet of twelve old men, while his Consort has performed the same office for twelve old women. The present Emperor has always officiated at this ceremony with a remarkable and touching reverence, but there is no denying that the custom is no longer in keeping with the spirit of the age. It is, therefore, being asked now whether the ceremony will ever be witnessed again. The death of the Crown Prince, which has caused its discontinuance this year, has possibly brought it to a final extinction. The twelve old men and the twelve old women who had been selected, as usual, from among the poor of Vienna to figure in the ceremony have received the customary bounties—that is, each a complete suit of clothes, a purse full of gold and silver coins, and a dinner of four courses, with a silver cover, a goblet, and a wine jug. These wine jugs being of a peculiar pattern, British collectors of curiosities who have any in their possession may, in case the Footwashing should never be solemnised again, be advised to treasure the jugs of a date prior to 1889.

—The rush of emigrants from the south-west of Ireland is attracting much attention. The Kilmallock Board of Guardians at a recent meeting decided to grant no more money towards assisting emigrants, one guardian remarking that the country was becoming depopulated and the workhouse turned practically into an emigration office owing to the number of applications of this sort. On April 17th 500 emigrants for the United States passed through Limerick.

—The Kansas law is rigorous and peculiar. The sale of a single glass of any intoxicant ranks as a single count in an indictment. Each conviction on a count carries with it a fine of from 100 dollars to 500 dollars and from thirty days to six months in jail. Lately a man was tried for selling twenty-three glasses of beer, and was found guilty on the twenty-three counts. His sentence was to pay 2,300 dollars and to spend 690 days in jail.

—Several reindeer have recently been imported from Norway, to the north of Scotlanp and an endeavour will be made to acclimatise them. The most prominent natural distinction between the reindeer and other members of the family is that the females as well as the males bear antlers. In size they are not superior to red deer. Several unsuccessful attempts have already been made to acclimatise them in Britain, but in the north of Scotland there seems to be more probability of success.

—His Highness Azim Jah Intilzaum-ul-Mulk, third prince of Arcot, died at Madras on Thursday morning, aged 65 years, having been in infirm health for five years. No serious apprehensions were entertained till two days ago. His loss will be greatly felt by the poorer Mahomedans of Madras, with whom he was a great favourite owing mainly on account of his unbounded liberality.

—The total number of deaths registered in Bombay during the week ending Tuesday, 14th May, 1889, was 536, being 56 more than the preceding week and 58 more than the week ending the 8th May, 1888; 90 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 21; Brahmins, 22; Caste Hindus 268; Hindu outcastes, 42; Mussulmans, 125; Parsees, 33; Jews, 2; Native Christians, 12; Eurasians, 4; Europeans, 6; while the rate of mortality per 1,000 of the population was 29-34. There were 137 deaths from remittent fever, being 10 more than the last week, and 40 more than the corresponding week of last year. There were 7 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 1. The deaths from diseases of the respiratory system, diarrhœa, and dysentery were 78, 15, and 7 last week, against 84, 15, and 16, respectively, in the corresponding week in the last year. During the week 268 births were reported in the different districts.

—The Mail train from Madras was hindered for about an hour on Monday morning about a mile beyond Coorla station by the breaking of the piston-cap of the engine. With some difficulty it was got into Coorla station when another engine was put on to finish the journey.

—A dozen *khitmutgars* from Chandernagore are to be sent to Paris to serve as waiters in the Indian tea house at the Exhibition.

—The P. & O. Company's s. s. Coromandel, with the English Mails of the 3rd instant, left Aden for Bombay at 2 p. m. on Tuesday.

—The present rate of Exchange is 1*s.* 4 9-32*d*.

Telegraphic News.

London, May 8th : The meeting convened by Lord Cross of those interested in the Indian wheat trade assembled at the India Office to-day, and was attended by the principal officials and a large number of those in the trade. The concensus of opinion of the shippers and millers was in favour of limiting the admixture of impurities to two per cent., whereas the Indian Committee and the London Corn Associatian advocated non-interference. No resolution was proposed at the meeting. Lord Cross, who presided, said he was convinced that good would come from the present discussion, and lead to the adoption of any feasible method of cleansing Indian wheat.

10*th :* In the House of Lords last night the Bill legalising marriage with a deceased wife's sister was rejected on its second reading by 147 against 120 votes.

11*th :* Further conflicts have taken place in Westphalia between the troops and those on strike. The strike is extending, though a portion of the strikers have abandoned their demand for an increase in wages, and adhere to the arrangement to only work eight hours a day.

St. Petersburg, 11*th :* M. Dournovo, Director of Imperial Charitable Institutions, succeeds Count Tolstoi as Minister of the Interior.

London, 12*th :* Latest advices from Westphalia state that the masters of the collieries in the Dortmund district offer a slight advance in wages, but decline to make any reduction in the hours.—The Court of Archbishops have overruled the Bishop of Lincoln's protest, and have decided that the Archbishop of Canterbury has jurisdiction.

13*th ;* The *Times* of to-day states that the members of the Samoan Conference at Berlin have agreed regarding the apportionment of land and the control over the import and sale of firearms and intoxicating liquors, and that the committee composed of members of the Conference have decided in favour of establishing a tripartite control over the Island and a Municipal Government at Apia.

St. Petersburg, 13*th :* Russian railway bonds to the extent of three hundred and ten million five hundred thousand gold roubles for conversion purposes have been issued.

London, 14*th :* In the House of Commons last night the Right Hon. W. H. Smith, in reply to a question, said that Government will not proceed with the second reading of the Bill relating to the bounties on the exportation of sugar before the Whitsun holiday. In reply to a further question as to whether her Majesty's Government proposed to appoint a member of the Royal Family as Viceroy of Ireland or abolish the office, Mr. Smith replied that the Cabinet was carefully examining into the matter.

Berlin, 14*th :* The mining strikes still continue, and three thousand miners in the Breslau district have now joined the movement. The Emperor William received a deputation of Dortmund miners to-day, and, in addressing them, said that if on enquiry it was proved that the present strike of miners was the outcome of Socialism, drastic measures would be adopted for its suppression. He urged the men to resume work.

London, 15*th :* The motion of Mr. L. L. Dillwyn, member for Swansea Town, for the disestablishment of the Church in Wales, was rejected in the House of Commons last night by 284 against 231 votes. The motion of Mr. J. A. Picton, member for Leicester, for the abolition of the duty on tea, was rejected by 215 against 120 votes. The Naval Defence Bill has passed through Committee in the Commons.

16*th :* The Bank of England has notified that it will redeem the balance of 3 per cent. Consols at 101½ under a discount of 1 per cent. per annum until next July. Lord Hartington, speaking at Bury yesterday, said the time had come when all parties should unite and settle the Irish Land Question, which was the root of all the discontent in that country.

ANSWERED PRAYER.

"Before they call I will answer."

Having left my home in England at the call of God, my greatest trial at first was to hear of the continued illness of a sister, whom I had always nursed in former times. One day a letter came telling of some of her sufferings, which made me feel how imperative a thorough change of surroundings was for her—but with such long posts, how could anything be suggested or any plan for change urged.

I felt this was something I might pray about, full of faith that the Father in Heaven would give a favourable answer. So at once I took the letter to Him and asked Him to make some arrangement for a change for her, and I made a note of the date of the month.

Three weeks after came a letter of the same date as my prayer, telling of a plan for a longer and more complete change than any I had thought possible.

"Your Father knoweth what things ye have need of before ye ask Him."

L.

THE AMERICAN METHODIST EPISCOPAL CHURCH AND INTOXICATING DRINK.

It will interest some readers to know that the American Methodist Episcopal Church takes a very definite stand in its book of Discipline on the subject of temperance. In its 1888 edition, edited by Bishop Merrill, and prefaced by sixteen other Bishops, in the thirty-second article it is expected of all those who wish to retain membership in the Church that they abstain from "buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." In this article the drinking of spirituous liquors is bracketed with slave-holding, buying or selling slaves, smuggling, fighting, quarrelling, or brawling, as all equally tending to exclusion from the Church. Articles 239,240 and 241 give directions as to the procedure for expulsion in case a member is guilty of immoral conduct, and the next article, 242, gives directions for the method of carrying out discipline in the case of members who use intoxicating drink of any kind. It runs as follows,

> In cases of . . . the buying, selling, or using intoxicating liquors as a beverage, signing petitions in favour of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors . . . first, let private reproof be given by a Preacher or Leader, and if there be an acknowledgment of the fault, and proper humiliation, the person may be borne with. On a second offence the Preacher or Leader may take one or two discreet Members of the Church. On a third offence let him be brought to trial and if found guilty, and there be no sign of real humiliation, he shall be expelled.

There is no doubt that this definite stand upon the use of intoxicating liquors (and by inference, drugs) has largely contributed to the great success of the Methodist Episcopal Church in India, both amongst the Native and European populations.

—Samoa, which is attracting so much attention now, is generally regarded as a savage island, but a large proportion of the people are Christians. A missionary says : "I would guarantee to take the first twenty men, women and children that I should meet with in Samoa and I would back them in Bible knowledge against any twenty I should meet in America."

FACTS ABOUT JESUITISM IN INDIA.

A retired Baptist missionary writes to us upon the so-called "success of Jesuit Missions in India" as follows,—

The Jesuits have been here nearly 350 years, while Protestant mission work began in 1706, or properly speaking, in 1799, on Carey's arrival in Serampore. Here we have fair ground for comparison. It has been stated that the pay of a Roman Catholic Missionary is about £30. Like ourselves, they are paid in rupees, not pounds. £30=Rs. 300=Rs. 25 monthly. But the Roman Catholic missionaries in Dacca and Bhowal, with whom we were on friendly terms 20 years ago, described their pay as Rs. 50 monthly, *plus* house, and all travelling expenses. The Report of the South India Mission Conference, 1872, p. 346, says that they get the same pay and allowances there also. One of the chief Jesuit methods in India is this higher educational work, leaving vernacular education to the Government and the Protestants. Their educational establishments are far more numerously and ably manned than are Protestant colleges. In 1876, there were 19 Jesuit priests in St. Xavier's College, Bombay; 24 Jesuit priests and 8 "brothers" in St. Xavier's College, Calcutta, and doubtless many more, proportionately, in Madras, &c. And there are probably many more now, for they are striving to extend their educational system all over India. Every prominent hill station has its Jesuit school or college for boys, and convent school for girls, aiming to secure control of Anglo-Indian education, and through it, of the community, while English Protestants are left to look to American Presbyterians and Methodists for their children's education.

Roman Catholic Missionaries do not Preach to the Heathen.

The preaching to the heathen is *not* a Jesuit method; it is confined exclusively to Protestant missions. In all my 26 years here, I have never heard of a Roman Catholic missionary preaching to the heathen. I asked those stationed in Dacca to join me in bazaar preaching—they politely declined. The Jesuit father in Bhowal replied, "that is not my work, which is to look after our people, not the heathen."

It has been stated that "Xavier in the 16th century and Robert de Nobili in the 17th, have left their mark on India as no other missionary has done." True, yet utterly false, if pointed to as examples for imitation, for neither Xavier's nor Nobili's methods are practicable to-day.

Xavier accompanied Martin de Souza, who was appointed Viceroy from his zeal in propagating Christianity. The Portuguese officials were enjoined to aid him in his missionary work on pain of the royal displeasure. His methods were backed by official influence, and by the Inquisition at Goa, and by these means, thousands of the lower castes were brought over to compromise matters in religion, being sprinkled in crowds, repeating the Lord's prayer and creeds, retaining their caste and other Hindoo customs, they merely added the Madonna and Child as another *debta* to their Hindoo pantheon. When fair means failed, no means, however foul, were left untried. The Syrian Christians were bitterly persecuted, and one or two of their bishops burnt alive, for resisting Jesuit methods.

A remarkable Fraud.

With regard to Robert de Nobili, the Portuguese power had fallen before the Dutch and English traders, and Jesuit methods could no longer command official influence, sword and stake. Robert de Nobili, finding the people prejudiced against Europeans and Jesuit methods, and still venerating the Brahmins, with the permission of his superiors, studied Sanscrit thoroughly, adopted the Brahmin dress, customs and ceremonies, *tilak*, *prita*, and all, and boldly denied that he was a European, but was from a country in northern India called Rome. He wrote a Sanscrit book and passed it off on the natives as the fourth Veda. When they doubted his Veda and Brahminship, he

produced another forgery as an ancient and genuine shaster to prove that the Brahmins of Rome were of much older date than those of Southern India, and descended in a direct line from the god Brahma, and to confirm it, he declared on oath in a Brahmin assembly, that this book was genuine, and that he truly derived his origin from the god Brahma. And the result? The Abbe Dubois, sent to labour amongst these people, denounced the whole thing as utterly rotten, and concluded, from the failure of Jesuit methods, that the conversion of the Hindus was an impossibility.

Protestant and Jesuit Successes Contrasted.

Let us apply the test of "facts and results" to Jesuit methods. The Lutheran missionaries in South India gained 50,000 adherents during the past century, but Protestant missions, properly speaking, only began with Carey in Serampore, 1799. Their adherents in 1851 were 102,951; in 1881, 528,590; and they are now estimated at 750,000. From '51 to '61 their rate of increase was 53 per cent; from '71 to '81, it was 86 per cent. The increase in communicants, was still more striking, from 17,306 in 1851 to 145,097 in 1881—eight-fold. In our own mission the communicants in 1851 were 1,573, in 1881, 3,110; nearly doubled. Take our neighbours here, the North India Conference of the American M. E. Church. They were only organized in 1864, with 209 communicants; they reported last year 6,020 communicants, 1,924 increase on the previous year, and they hope to add 2,000 more this year! And the story of success in the Ongole and Nellore Baptist communities in the same time, is still more marvellous.

Take now the result of Jesuit methods. In the South India Missionary Conference Report, 1872, p. 346, the following figures are given for Roman Catholic Missions in India, from "The Madras Catholic Directory, *permissu superioroum.*" Accepting these *data*, their adherents in 1852 were (estimated) 695,656; in 1862 they were 725,746; in 1872, 808,034. And their numbers are now estimated at 1,000,000. Their increase in India during '62/'72 was 12 per cent, against 61 per cent Protestant increase during the same decade—only one-fifth as successful, although the Romanist outnumbered the Protestant missionaries.

They have been at work in India about 360 years, estimated result—1,000,000 adherents. Protestant missions have, properly speaking, only laboured one-fourth that time, 90 years, since Carey's reaching Serampore. Result—(deducting the above 50,000,)—700,000.

Perhaps the best comparison of the two methods is in the Bengal Presidency. In 30 years, '51—'81, the Protestant community nearly doubled, if I remember rightly. The Romanist community, according to the above quoted statistics, numbered in North India in 1852, 51, 200; in 1862, they were 52,172; and in 1872 numbered 43,241. Taking Bengal alone, the numbers were 28,000, 23,147, and 19,441—over 8,000 reduction in 20 years. It must be noted again that the Jesuits were here 200 years before Carey's arrival, for there were two Roman Catholic churches, one a cathedral, in Bengal in 1599.

Two hundred years ago, the Feringhees (Portuguese) were a terror in Bengal, and forcibly converting their prisoners, boasted that they made more Christians in one year than their missionaries made in ten. Shaista Khan, the Viceroy, conquered them, and then settled them as garrisons against the Thugs and Assamese, in Feringhy Bazaar, Tezpore, Bhowal, Hoshiarpore, Buddupore, &c. Feringhy Bazaar they deserted long ago. Nagori was given up 20 years ago. At Hoshiarpore I found a picturesquely ruined church and five families that, later, dwindled to two. Near Dacca they still number some thousands, but their religion is merely a name for a few empty forms. Asked wherein his religion differed from that of his Hindu neighbours, one of them told me, "They worship a horrible black *debta*, we worship a beautiful white one, the Queen of Heaven." That was all, idolatry both, only this was white, that, black. Steeped in ignorance and superstition, with few books and no Bibles, they cannot hope to grow in intelligence or morality beyond their Hindu neighbours. With no written Word within, no accessions from the heathen without, it is not wonderful that such communities should dwindle and die, strangled by Jesuit methods, while the Protestants increase rapidly in numbers, intelligence, energy, and influence.

Jesuits do not translate or circulate the Scriptures.

For 350 years the Jesuits have had a succession of learned men in India, yet they have never translated the Scriptures in whole or part, so far as we know, into any of its many languages. That is *not* a Jesuit method. Their only attempt in that way was to publish in 1864, an emasculated edition of the North India Bible Society's Roman Urdu New Testament, to prevent their adherents from reading the true version. The people fear to take our Gospels, lest the priest should punish them for it; the priest's defence is that they are too ignorant to understand the Scriptures—he might truthfully add, that it was not a Jesuit method to enlighten them.

On the other hand, the Protestant Missions have, in 90 years, translated the Scriptures, in whole or part, into over 40 Indian languages and dialects, including the Gondi.

By the one method, the Indian peoples can read the Word of God for themselves in their own tongues; by the Jesuit method, they have been and are, deprived of it as rigorously as the Sudras are of their sacred books by the Brahmins.

The more thorough the enquiry, the more clear is the proof that Protestant missions have been far more successful than Romanist missions in India, and most successful in so far as they have departed from Jesuit methods. Though they have had fewer agents and less time, they have had more success, because aided by the open Word of God and by methods more conformable to Divine law than are Jesuit methods.

By all means, and at any cost, let plans and places proved to be fruitless, be abandoned, removing the agents to good ground elsewhere. Let us have as many highly trained men as possible, adopting the celibate life, if moved by the Spirit to do so, and they will be the more welcome if, like so many noble men in the C. M. S. ranks, they come almost, or entirely, at their own charge. We need them all, and more too, as a cheaper, more mobile, more continuous itinerant agency for the vast village population of India. But we must remember with its advantages, celibacy has its awful dangers, against which Protestants are no more guaranteed than were the Jesuits and others whose horrible crimes are revealed in Father Chiniquy's terrible book, "The Priest, the Woman and the Confessional," as disgracing religion and humanity in Canada within living memory, and as an incident in the history of our Sooree mission also suggests.

What is *most* needed in India is a mighty outpouring of the Holy Spirit on the Native churches and Christian community, now three quarters of a million strong. Let but the heavenly fire descend on this great mass, and Pauls and Luthers and Whitfields will arise amongst them who will go forth, independent of foreign silver or authority, to rouse India to the recognition and acceptance of the Kingdom of God. Only by the self-devotion and consecrated efforts of India's sons and daughters can its peoples be brought to Christ. For that let us labour, pray, and wait.

—Yesterday's mail was the last of the Friday mails until after the monsoon. Beginning with next Tuesday, the homeward mail will, until further notice, leave Bombay on Tuesday of each week. Our English, American, and Continental subscribers will therefore receive our next issue a few days later than usual.

"CALL UPON ME IN THE DAY OF TROUBLE."

Two deacons of a church who were accustomed to visit the poor and pray and labor with them, having received a sum of money for distribution, went out together one winter evening to carry their doles to the poor people in whom they were interested, having been permitted to do so very much at their discretion. They had nearly finished their round and it was growing late; all their intended visits had been made with one exception. A widow whom they desired to help had lately changed her residence without giving notice, and no one could give her new address, so that the sum which they meant to give her was still unspent.

Turning their faces homeward, the two friends began to think it a pity to carry home any part of the sum which was meant for distribution that evening, and one of them suggested that it should be given to another poor woman, the mother of a large family, in whom he had taken an interest. Her house was not in the neighbourhood which they had been visiting, but it was not very far from the road by which they were to return home. Accordingly the suggestion was agreed to on condition that, as it was late, they should not go in to pay a visit, but should hand the money in at the door and pass on. The house was in a very poor locality, up two or three stairs, which were very dark, and it was now after 10 o'clock. At length they stood at what was thought to be the door, and knocked. They heard footsteps, and the door was opened, a woman's voice asking them what they wanted. They asked where Mrs.——lived, found it was the right house, and in the dark handed to her, wrapped up in paper, the sum which they intended to leave. When asked from whom it came, they answered, "From the Lord," and left. The friend who spoke was the treasurer of this fund and was unknown to the woman.

A fortnight afterwards there was a District Meeting, at which several people gave their testimony to the goodness of the Lord, and the blessing they had received. Among others a very poor woman rose and said that she had a little story to tell that was almost like a miracle. She and her children had failed to get work, and had been a week or two ago in starvation. One day it had come to a crisis with them. They had had no food. The children had been put to bed, and had cried themselves hungry to sleep. She was heart-broken and in despair. There was no fire in the house, and she was on her knees begging before the Lord, telling Him that she was willing to die if He wished it, but asking Him to spare the children, and pleading that they had had nothing to eat. While *she was on her knees* a knock at the door startled her, coming as it did at so unusual a time. On opening, she could just see in the darkness that two men were standing there. One of them, in a voice she did not know, asked her if she were Mrs.——. and put the sum of four shillings, wrapped up in paper, in her hand. She asked what is was and who it came from, but for answer got just this, "It is from the Lord!" "And to this day," she added, "I know no more where the money came from, or whether it was two of the Lord's angels whom He sent to my door."

BROADCAST THY SEED.

Broadcast thy seed!
Although some portion may be found
To fall on uncongenial ground,
Where sand, or shard, or stone may stay
Its coming into light of day;
Or when it comes, some pestilent air
May make it droop and wither there—
Be not discouraged; some will find
Congenial soil and gentle wind,
Refreshing dew and ripening shower,
To bring it into beauteous flower,
From flower to fruit, to glad thine eyes
And fill thy soul with sweet surprise.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculla Club.)—Rev. William Bell, M. A.. Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a.m. Persian Service at the Gospel Hall, Bellasis Road, Byculla, 4 p.m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows;—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p.m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at ½ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at ½ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani.
Cowasji Patel Street, Fort, ditto at 7. Gujerati.
Khetwadi Back Road, ditto at 7. Marathi.
Chinchpoogly ditto at 6. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA, CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 8 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

☞ Notice of alterations for this column should reach us by Thursday morning in each week.

PRESIDENT HARRISON, says an American paper, holds family prayers in the White House every morning. At half-past seven o'clock the family assembles in the library, where General Harrison reads a chapter in the Bible which he explains in a few words. The Lord's prayer is then repeated by the entire family, and the exercises end. It has always been the custom for the Harrisons to have morning family worship, and their occupancy of the White House will not interrupt the custom.

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SATURDAY, MAY 18TH, 1889.

NOTES AND COMMENTS.

"The fear of the Lord is the beginning of wisdom."

"Righteousness exalteth a nation; but sin is a reproach to any people."

Many have been the touching descriptions of the pitiable condition of Hindu widows, but a more pathetic picture of their lot has probably never been written than that contained in the article on the opposite page. It illustrates what has often been illustrated in history—the awful cruelty of a civilization without God. The Hindu widow is a slave. She is treated as a thing, not as a woman. If she is young enough, she may be sold to some profligate as his mistress. But in any case she is a slave.

Thoughtful English men and women who know and are not blind to the lessons of history, think of the condition of Hindu women when the National Congress movement is discussed. No people are fit for self-government, or can be permanent therein, who treat their women as slaves. The unjust and despotic spirit which is exercised towards the weakest, corrupts the man despot in every avenue of his being. The man who would trample upon the rights of a woman would trample upon the rights of any other man. Tyranny can not be limited by sex. Tyranny exercised towards men brings its retribution in rebellion, and in the overthrow of the power which has been abused.

The success of the Congress movement while Hindu women are treated as slaves would mean still further corruption and oppression in judicial and other departments of administration. It would mean the drifting upon a just yet fatal rock. In the government of this world, God does not permit the stability of wrong.

One of the principal causes of the corruption of British administration in India, has been the demoralization of the administrators to the level of Hindu practice in their treatment of Native women. Licentiousness saps all the virtues. Profligacy abounds among persons holding high official positions, and is evidently considered no bar to official advancement. A low standard of morals among Englishmen in India is not better adapted to keep British administration off the rock of retribution than a low standard among its own people. Until the God of Righteousness is exalted in Indian national life, the best interests of its people will be served by purifying British administration.

The National Congress party are appealing to the British public to support their claims. We do not expect them to make much progress with the British public until they have shown their moral qualifications for government by reform in the treatment of their women. In regard to widows, a short enactment should be passed by which proved cases of their ill-treatment should be severely punished; and the demand for such an enactment should come from the Hindus themselves, supported by alterations in their caste rules.

A trespass on the rights of one man or woman, remarks an able American contemporary, is a trespass on the rights of all. For unless the poorest and the weakest can have their rights, there is little security for the rights of the wealthiest and the strongest. When brute force, knavery, or craft, are allowed to prevail over the rights of *any one*, however insignificant, then the foundation is laid for the disregard of the rights of all others, no matter what their condition may be.

The man who consents to see the poor or humble wronged without protest on his part, may by and by find that his own turn will come, and as he remained quiet while others were suffering wrong, so others will look on while he smarts beneath the injustice which he is powerless to resist or remedy.

The only security for the rights of the strong and the influential, is in the establishment of equal rights and the administration of strict justice for all. And when men refuse to see the weakest of their fellows wronged or deprived of their rights, then those who are stronger will also be protected. Hence it is of the utmost importance that we guard the weak, and protect the helpless, and let no iniquity or injustice pass unrebuked. This may cost us something, but it will be worth all it costs, and more; and though we may endure present disadvantages, yet in the end we shall find that our labour has not been in vain.

The Sentinel (London) states that the Committee of the Free Church of Scotland on State Regulation of Vice, have sent out a letter to 6,000 Ministers of the various Protestant Denominations in Victoria, Queensland, New Zealand, Tasmania, Cape Colony, and Canada, accompanied by Principal Rainy's excellent paper against "Imperial Legislation for Regulating Vice," entreating their brethren in the ministry "to put forth all their influence to bring about immediately, actual and total Repeal, even should the Acts exist on paper only, and not yet be put in force."

The letter concludes—"Our conviction is that, in the compaign against such Acts, Ministers of the Gospel ought to be in the very front of the battle, leading on the Lord's host: and if we can be of any assistance to you in taking your due place and doing your proper work there, we beg you to communicate with us, and we shall be most happy to respond."

THE PITIABLE CONDITION OF HINDU WIDOWS.

BY ONE OF THEMSELVES.

There are four principal castes among Hindus, and of them all I think the third caste, the Kaites, to which I belong, make their widows suffer most.

All are treated badly enough, but our customs are much worse than those of some others. In the Punjab they are not always strict in enforcing their customs with widows; but though we live in the Punjab our family came from the North-west, and as we are rich and well to do our customs are kept up scrupulously.

When a husband dies his wife suffers as much as if the death angel had come for her also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers, a class who are kept up for this object), are in waiting, and as soon as the husband's last breath is drawn they rush at the new-made widow and tear off her ornaments. Ear and nose rings are dragged off, often tearing the cartilage, ornaments plaited in with the hair are torn away, and if the arms are covered with gold and silver bracelets they do not take the time to draw them off one by one, but, holding her arm on the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two; it matters not to them how many wounds they inflict; they have no pity, not even if the widow is but a child of six or seven, who does not know what a husband means.

At that time two sorrows come upon every widow; one from the angel of death, and one from her own people, who should cherish and support her, but who desert and execrate her. If the husband dies away from home, then, on the arrival of the fatal news, all this is done. At the funeral all the relatives, men as well as women, have to accompany the corpse, to the burning ghat.

If they are rich and have carriages they must not use them, but all go on foot. The men follow the corpse, the women (all the ladies well covered from sight) come after, and last the widow, led along by the barbers' wives. They take care that at least 200 feet intervene between her and any other woman, for it is supposed that if her shadow fell on any (her tormentors excepted) she also would become a widow; therefore no relative, however much sympathy she may feel in secret, dare look on her face. One of the rough women goes in front and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

Arrived at the river, tank, or well where the body is to be burned, they push her into the water, and as she falls so she must lie, with her clothes on, until the body has been burned and all the company have bathed, washed their clothes, and dried them. When they are all ready to start for home, but not before, they drag her out, and in her wet clothes she must trudge home. It matters not what the weather is, in a burning sun or with an icy wind blowing from the Himalayas. They care not if she dies. Oh, I would rather choose the suttee!

Many are happy enough to die in consequence of these sorrows; for, however ill they may become, no care is taken of them or medicine given.

I once went to a funeral (before I was myself a widow) where the burning ghat was three kos (about six miles) from the city. It was the hottest month of the year, and though we started at sunrise we did not reach the house again till three p. m. I shall never forget how much we women suffered from the hot blasting wind that blew on us like fire, and the blazing sun. We were almost worn out with heat and thirst, though we had stopped often to rest and drink. The poor widow dared not ask for a drink, or she would have lost her character; the women with her might have given her water if they had liked but they would not.

At last she fell, but they pulled her up again and dragged her on; told her not to give way, *she* was not the only widow, and taunted her when she wept, with wanting a husband.* When she had no strength left even to crawl they dragged her along like a bundle of clothes. On arrival at the house she was flung on the floor in a little room; still; though they knew she was almost dead with thirst, they did not give her a drop of water, and she dared not ask for any. She was a relative of mine; but none of us dared go near her, for it would have brought down maledictions on the head of any who tried it. At last one young woman, after watching a long while, saw her opportunity and slipped in with a vessel of water. The widow ran at her like a wild creature. I cannot describe how she behaved; at first she did not recognize her friend—she drank and drank till life and sense came back to her. Then she fell down at the feet of her who had brought the water, and, embracing them, said: "O, sister! I will never forget what you have done for me! You are my god—my second creator? But go away quickly, I pray, that no one may ever find out what you have done, or we shall both suffer. I promise I will never tell of you."

For fifteen days after a funeral the relatives must eat and drink only once in the day (twenty-four hours); but the widow must keep up this for a year, with frequent fasts. When she returns from the funeral she must sit or lie in a corner on the ground in the same clothes she had on when her husband died, whether still wet or by this time dry. Now and then one of the barbers' wives comes and looks after her, or, if she is poor and not able to pay for their further *kind* attentions, she must sit alone. O cruel place! Each widow knows you well, and remembers you with bitterness. Separated from her husband, though she lives she is not alive! Not only is she deprived of comforts, but her friends add to her misery. Though she is in her corner alone and must not speak to any one, they are near and talk at her in this way: Her mother says, "Unhappy creature! I can't bear the thought of any one so vile—I wish she had never been born." Her mother-in-law says, "The horrid viper! She has bitten my son and killed him; now *he* is dead, and *she* useless creature, is left behind." And this even though the speakers may themselves be widows; every indignity that the tongue can speak is heaped upon her, lest the standers-by, or perchance the gods, should think they had sympathy with her.

The sister-in-law says, "I will not look at or speak to such a thing" They comfort the dead man's mother, and say, "It is your daughter-in-law, vile thing, who has destroyed your house; curse her! For her sake you have to mourn for the rest of your life." To the widow they say, "What good are you? Why are you still living in the world?" If she cries and shows her grief they all say, "How immodest, how abandoned; see, she is crying for a husband!" They have no pity. Only those who have been through this know what it is; you must feel this grief to prove it. Whose foot has the chilblain feels the pain. For thirteen days the widow must sit and bear this.

On the eleventh day comes a Brahman, and like a policeman who comes for a culprit orders money and oil and other things to be given him. However poor the widow may be, money or the promise of it must be given, from the very poorest at least 13 rupees. Other Brahmans make other demands, and if the family is rich their demands are very high. A poor widow has often to labour hard for money at grinding, or some other work, to earn enough to satisfy their claims.

From birth to death sorrow is our portion. While our husbands live we are their slaves; when they die we are still worse off.

The thirteenth is a bad day, though then the widow may take off the clothes she has worn ever since her husband died, and may bathe. The relatives all gather and lay rupees before the widow, which are supposed to be a provision for her for life. They do not spare their reproaches. If the rupees given amount to any large sum it is taken charge of by some relative who doles it out.

Now again the Brahmans come for more money. The widow's head is shaved, and there is another Brahmanical tax. Then the barbers' wives have to be paid. Six weeks after the husband's death the widow must once again put on the hated clothes she wore for those thirteen days (abhorred garments! if a widow by chance catches sight of them she shudders as if a fresh widowhood were hers), and then, if possible, she must go on a pilgrimage to the Ganges, and, after bathing there, the clothes may be thrown away in the river.

After a year has passed away a widow who is living with her father and mother may wear ornaments again. But why is this? If you ask the parents they say: "Poor girl! she has not seen much of life; if she cannot wear jewels now while we are with her she can never wear them; and how can she pass a long life without jewels? We can't bear to see her naked; how could we wear jewels and she sit before us bare?"

The widows who have no parents are still more to be pitied; they have to serve as servants to their brothers' or sons' wives. Every one knows that if there are widows in a house servants need not be hired. A sister-in-law rules over a widow, and they quarrel night and day. If a widow remains in her husband's house it is the same; she is hated by mother and sisters-in-law and beaten from place to place. If, for the sake

* The logic seems to be thus: A widow is as much guilty of her husband's death as if she had killed him. If she therefore shows sorrow it is only because she wants to be married instead of remaining single. Every taunt and indignity they can invent is heaped upon her, and she is supposed to be too vile for any to hold intercourse with.

of peace, she would like to live alone she loses her character. If she has children she works for them while they are young; when her sons marry she becomes their wives, servant. If a widow is childless and rich (by the money given her after her husband's death) her relatives choose some boy to be her heir and to be provided for by her. She may bring him up with love and care, but when he gets big he takes her property and only allows her food and clothes while she waits on his wife. A widow has no power over property supposed to be her own. It is happier for a widow to be poor and earn her living by grinding corn!

Among us, women can inherit no cowry of their father's wealth, it all goes to their brothers. Neither do they inherit what their husbands leave. They only have what may be given them, and if it is a lump sum perhaps they are silly and spend it foolishly; they are not taught to take care of it properly. If a wife die she is buried in her best clothes and jewels, but a widow's corpse is wrapped in white cloth. It is supposed that if she came to her husband in the next life without a show of mourning he would not receive her.

Why do the widows of India suffer so? Not for religion or piety. It is not written in our ancient books. In none of the Shâstras or in the Mahabharat is there any sign of this suffering. What Pundit has brought it on us? Alas that all hope is taken from us! We have not sinned; then why are thorns instead of flowers given us?

Thousands of us die, but more live. I saw a widow die, one of my cousins. She had been ill before her husband's death. When he died she was too weak to be dragged down to the river. She was in a burning fever; her mother-in-law called a water-carrier and had four large skins of water poured over her as she lay on the ground, where she had been thrown from her bed when her husband died. The chill of death came upon her, and after lying alone and untended for eight hours, her breath ceased. Every one praised her, and said she had died for love of her husband.

I knew another woman who did not love her husband, for all their friends knew that they quarrelled so much that they could not live together. The husband died suddenly away from home, and when the widow heard the news, she threw herself off the roof and was taken up dead. She could not bear the thought of the degradation before her. She was praised by all. A book full of such instances might be written. The only difference for us since suttee was abolished, is, that we then died quickly, if cruelly, but now we die all our lives in lingering pain.

We are aghast at the great number of widows. How is it there are so many? The answer is, that if an article is constantly supplied and never used up, it must accumulate. So it is with widows; nearly every man or boy who dies leaves one, often more; so though thousands die, more live on.

The English have abolished suttee; but alas! the English know not what goes on in our homes. And Hindus not only don't care, but think it good!

What! do not Hindus fear what such oppression may lead to? If the widow's shadow is to be dreaded, why do they darken and overshadow the whole land with it?

I am told that in England and America they comfort the widow's hearts; but there is no comfort for us.

—*From "The Gospel in all Lands" for April*, 1889.

INTERNATIONAL BIBLE STUDY.

SECOND QUARTER. LESSON VIII.

Sunday, May, 26th.

SUBJECT: Jesus betrayed.

Parallel Passages: Matthew xxvi, 47-58; Luke xxii, 47-54; John xviii, 2-15.

Golden Text.—Betrayest thou the Son of Man with a kiss? Luke xxii, 48.

The great conflict in the garden of Gethsemane was over. The hour was come when the Son of Man should be delivered into the hands of wicked men to be crucified and slain. It was one who had eaten bread with Him who was about to lift up his heel against Him. (Psalm xli. 9.)

One of the twelve who were His chosen followers had yielded to temptation, and sold his Master for thirty pieces of silver. The rulers who were plotting the death of Jesus, were anxious to take Him by stealth, and Judas knew of all His movements, and so bargained to conduct the soldiers to where He might be found in the quiet of the night.

Jesus aroused His sleeping disciples, saying "Rise up and let us go; lo, he that betrayeth me is at hand." Judas had been busy in the city while Jesus and His disciples had retired to Gethsemane. While Jesus was at prayer, Judas was plotting the betrayal of his Master. He had obtained Roman soldiers for the accomplishment of his crime, and now with a band of men with swords and staves and "a great multitude" who accompanied them with lanterns and torches, Judas was standing at the entrance of the garden. He rudely pushed his way to the front, and with insulting effrontery kissed his Lord, and said "Master, Master." This was the signal Judas had given to the soldiers, saying, "Whomsoever I shall kiss, that is He, take Him, and lead Him away safely."

Some of the other Gospels give more circumstantial accounts of this occurence than Mark. John chronicles the hesitancy of the soldiers to take Him. Jesus knowing all things that were coming upon Him, went forward and said unto them, "whom seek ye?" They answered "Jesus of Nazareth." Jesus saith unto them, "I am He." As they beheld His quiet, holy bearing, "they went backward and fell to the ground." Again the question was repeated, "Whom seek ye?" And they said, "Jesus of Nazareth." He answered, "I told you that I am He." "And they laid their hands on Him and took Him." John also tells us that it was Peter who struck off the ear of the high priest's servant, and Luke says that Jesus put forth His hand and healed him. Thus, even in this hour of sorrow and shame, Jesus showed forth that Divine compassion for suffering which was such a characteristic of His earthly life.

Jesus not unnaturally enquired why they had come out with swords and with staves, as against a thief. A sort of unreasoning terror of those they are plotting to injure often takes possession of the minds of wicked men. It was so in this case. Hence these ridiculously elaborate precautions. That is the sort of terror which causes the wicked to flee when no man pursueth. A bad man cannot even meet the eye of one whose holy life condemns him. How much this must have been intensified in the case of Jesus.

"That the scriptures might be fulfilled." This was the all-sufficient reason to the Lord for drinking the bitter cup now presented to His lips. In connection with this lesson and the three next following, the fifty third chapter of Isaiah may be read.

"And they all forsook Him and fled." Adversity is a true testing point of faithfulness. Multitudes will thoughtlessly follow when prosperity attends. But in this dread hour *all* forsook Him. In this as in all other matters the disciple must be content to be *as* his Lord. If the followers of Jesus forsook Him, should we complain of want of sympathy when called to follow our Master in unaccustomed paths?

Nothing beyond the bare incident is recorded of the young man who tried to follow, but who was laid hold of by the mob and fled, leaving his clothes in their hands.

"And they led Jesus away to the High Priest" and his midnight assembly of chief priests, elders and scribes. The examination by this assembly was illegal, and a more formal trial must take place in the morning. But it is evident that Christ was expected at the palace. The priests were eagerly awaiting the result of the capture, and anxious to question Him at the first opportunity.

"Peter followed afar off . . . . sat with the servants and warmed himself at the fire." It is when we follow "afar off" that we fall into temptation and trouble. It is safer to keep close to Christ and show our colours even when the cause of God seems to be in the minority and apparently on the eve of failure and defeat. His apparent failures are real victories, and if we suffer with Him, we shall also reign with Him.

"Betrayest thou the Son of man with a kiss?" Many still follow Christ for the sake of the bag and are ready to betray Him at the first opportunity. Let us all beware, that while following Christ afar off, the spirit of Judas does not creep in; small in its first beginnings of covetousness and hypocrisy, we may be led at last to sell our religious profession entirely, for the sake of some worldly advantage.

A GREAT DAY OF OPPORTUNITY.

To-day 34 Missionary Societies are at work in Africa, and all its 200,000,000 souls are within the reach of Christian missions. Thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the gospel. More than fifty societies have entered India. Turkey and Persia and Japan are filling with mission churches and mission schools. The whole world is open, and the grandest day of opportunity for the kingdom of God that the earth has ever seen has fully dawned.—*Missionary Review.*

A CHANGE OF FRONT.

The Commissioner of Police, acting under instructions from Government, has issued a circular to booksellers in Bombay, warning them against offering for sale translations of French works containing obscene or indecent passages. The circular reminds them of the fines inflicted upon Mr. Vizetelly for the publication of translations of Zola's novels. Less than twelve months ago these books were being sold at the book-stalls of the Government railways in India, and advertised through the medium of official and semi-official newspapers.

THE SECRET OF THE GENUINE HIGHER LIFE is simply living nigh to Christ—on the Sabbath, and through the week in our own houses and places of business. It is keeping our citizenship in heaven, and our eyes above the wretched mists that lie near the ground, and our hearts in close touch with Christ. They that thus wait on God out-fly the petty vexations that worry the worldling, and the grovelling cares and lusts that drag selfish sinners down into the mire. Living nigh to Him whom their souls love in this world, they need not spend a thought about dying. Being always ready to exchange their home with God which they found here, for a higher home in heaven, they have nothing to do but to enter the door of pearl as soon as it opens, and go in to be for ever with the Lord.—*Dr. Cuyler.*

Correspondence.

POLYGAMY IN THE INDIAN CHURCH.

SHALL WE HAVE IT ?

To the Editor of the "Bombay Guardian."

DEAR SIR,—I heartily respect the earnestness of the convictions of your correspondent S. S. He is evidently persuaded that the course he condemns is hopelessly and totally wrong. The very warmth of his zeal seems to have made him oblivious of the fact, that this question in common with many others has two sides. Others as zealous as he is for Christ's honour take quite an opposite view of the matter. As regards Polygamy in the Church, the subject presents itself in two lights. (1) As regards those who are Christians their duty is plain, and the teaching of our Lord unmistakeable. No one can have any two views about this particular phase of the subject.

The difference of opinion and practice rises under the second aspect of the question—*i. e.* the relation of those to the Church who wish to join it, and as heathen have married more than one wife—shall the polygamist be baptised with his wives or not. The fact that many good men cordially say yea ought to show S. S. that the matter is not as clear as he thinks it. The Metropolitan of India, Bishop Milman, allowed it, the late Bishop of Lahore, Bishop French permitted it. The reasons which influenced them and those like minded with them are most ably and lucidly set forth in the Lambeth Conference minority report on Polygamy, drawn up by the present Bishop of Exeter.

The Bishop expresses the opinions of hundreds in every branch of Christ's Church on earth.

The present Bishop of Lahore himself is in favour of the baptism of polygamists—though he feels himself (at all events for the present) unable to sanction the custom in deference to the decisions of the Bishops assembled in Conference. As a sort of compromise he suggests that such converts should not be baptised, but should be admitted into a *quasi* relation to the church of Christ by being made "catechumens"—with all deference to the Bishop, this seems to me to savour of making the Word of God of none effect by putting in its place the traditions of men. Christ's command was clear and definite—to baptise all who professed faith in Him. Neither in our Lord's parting commission to His disciples nor elsewhere in the New Testament, do we find anything whatever about any order of catechumens.

As regards the duty of Christians there can be no doubt. The case is not clear as regards the heathen. Many things which the clearer light of the Gospel shows to be wrong God permitted in days of darkness—"winked at" in the days of ignorance—divorce and polygamy are amongst the number. Now are not the heathen in a condition analagous to that at which God is said to have winked. They are without the law and in darkness. When they come to the true light are their past deeds to be measured by the measure of the Gospel law—or judged as are the deeds of these who have never known any other law than the law of Christ. I cannot myself see what right we have to so judge them, or to cause them to violate the obligations of natural law and common humanity, towards those whom they have married honestly in God's sight, as far as they knew Him or understood their duty to Him.

Let us turn however from the opinions of men and theories "to the law and the testimony" can S. S. or any one, show me any one passage in the Bible where monogamy is laid down as a condition of baptism. I cannot find it so ordained anywhere. The command is plain—it is in effect preach Me—whosoever believes in *Me* is to be baptised. I cannot see by what right any minister of Christ when once satisfied that a man is a sincere believer in the Lord Jesus—can refuse water that the believer may observe the Lord's own command—whether he have one wife or twenty—for the principle is the same. What right have we to lay burdens on people that Christ never laid and how can we consider polygamy a bar to baptism, when it is not so laid down in our marching orders. When the Gentiles received the word the Holy Ghost and the apostles laid on them none other burden than they should abstain from a number of evils which are specified—and amongst which polygamy does not figure.

Of course I consider it very desirable that a heathen should have only one wife—but I cannot find it laid down in Scripture as *essential* to a faith in Christ, and an admittance into the church either visible or invisible. Why if it comes to that, many of the friends of God all through the Old Testament history were polygamists, and it is noticeable that our Lord's teaching on the subject, was not spontaneous if I may so speak, but was given in answer to a question.

Polygamous households are unhappy says S. S.—So are many with only one wife—but that is not the question. Does our Lord exclude polygamists from His church and the Holy City, if so let us—otherwise let us look at the question as regards outsiders in the spirit and light of the whole of the Bible History.

I am Sir,

Yours &c.,

AUDI ALTERAM PARTEM.

(Member of the Church Missionary Conference at Amritsar.)

[The foregoing letter having arrived a few hours too late for publication last week, we have given the writer of the original letter on this subject the opportunity of replying to "Audi Alteram Partem" in this issue. His rejoinder is below.—*Ed.*]

To the Editor of the "Bombay Guardian."

DEAR SIR,—Some years ago I was, for a time, acquainted with a number of members of that blasphemous religious society, the Mormons. Everyone of the arguments of "Audi Alteram Partem" (of whose letter you have kindly forwarded me a printer's proof) were advanced by them. When I used to study the Scriptures with the especial object of refuting their lustful interpretation of its pages, I little thought that I should ever have to use the knowledge I then gained to guard the honour of Christ from the assaults of a "missionary" member of His Church.

There is the strongest possible internal evidence in the letter of "Audi Alteram Partem" that he is a man arguing against his conscience. He says, "As regards those who are Christians their duty is plain and the teaching of our Lord unmistakeable," "as regards the duty of Christians there can be no doubt" that they should individually have only one husband or wife as the case may be.

Now, Sir! Let me ask "Audi Alteram Partem" a definite question,—"Is a baptised person who has been a heathen a Christian or not?" If he is yet a heathen, he has no right in the Christian Church. If on the other hand, he is a Christian, then I condemn "Audi Alteram Partem" out of his own mouth, for he says that "the teaching of our Lord is unmistakeable" that a Christian should only have one wife or husband as the case may be.

If we, for one moment, admit any other alternative we open the flood-gates of corruption for the whole Christian Church. If one Native Christian may live the lustful life of a polygamist, why not another? If the Native Christian, why not also the European Christian? Why not the Missionary himself? So will the Church get more and more defiled and polluted, until at last a Holy God in wrath sweeps it off the face of the earth.

When "Audi Alteram Partem" says that God "winks at" polygamy in the Christian Church and quotes Scripture to prove it, he is verging on the borders of blasphemy. Sir, why does he, like Satan in the temptation of our Lord, only quote half the passage? "The times of this ignorance God winked at, but *now commandeth all men everywhere to repent.*" "For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, . . . and abominable idolatries." Whatever the man's past may have been, there is not the slightest hint in the Bible that God "winks" at any sin after he is converted.

"Audi Alteram Partem" says that we have no right to cause polygamists or polyandrists (for the principle is the same in both cases) to "violate the obligations of natural law, and common humanity" by putting away all but one of their numerous wives or husbands, as the case may be, upon their joining the Church.

Sir, the moral and social laws of God are always in unison, and are so framed as to be of the highest benefit to the human race. As I stated in my first letter, so I strongly re-affirm the fact, that throughout the Old Testament there is not a single case of a polygamous household which was not full of strife and misery and discord. There was no polygamy in the Garden of Eden, before man fell, and after the fall the first polygamist was Lamech, a murderer, who was a direct descendant of Cain, the first murderer. To break up a polygamous household, is to break up a nest of lust and iniquitous secret vice. As "Audi Alteram Partem" very well knows, I advocated no inhuman "turning out of doors" with regard to the younger wives of the polygamist. In my first letter I distinctly laid down the axiom, that all such should be well provided for in a separate house, until otherwise honourably settled in life.

In the May number of *The Banner of Asia*, of which I am a constant reader, I see the following admirable suggestion, "If the British Government in India made polygamy unlawful to-morrow, the conscience of every Hindu in the Empire would be on its side, and the voices of only a few would be against such a measure. A short Act (or clause in an Act) making the first wife the only one recognized in the Law Courts, in all future marriages, would cover the ground for the present in this direction. It must not be forgotten that polygamy is the cause of an immense amount of suffering to the women, as well as of degradation to the men involved in it."

Precisely in the same manner as the libidinous Mormons urge, so does "Audi Alteram Partem" argue, when he says that "the friends of God" in the Old Testament were in favour of polygamy. That fact no more proves that God was in favour of the lustful custom, than that He was in favour of David's adultery and murder. If we want to know His mind upon it we must listen to Christ in Matt. xix. 4, 5, when He points back to the scene in the Garden of Eden, where the one man and the one woman formed His ideal of marriage.

"Audi Alteram Partem" sophistically excuses the invariable misery and wretchedness of the polygamous household, by saying that there are also cases of wretchedness where there is one wife to one husband. That may be so, in unconverted families, but where husband and wife have taken each other in the Lord, and are each abiding in Christ, there can be no discord.

"Audi Alteram Partem" further says "When the Gentiles received the Word, the Holy Ghost (!) and the Apostles laid on them none other burden than they should abstain from a number of evils which are specified—and amongst which polygamy does not figure." Sir, to my mind "Audi Alteram Partem" is very dangerously near the committal of the sin which shall never be forgiven, that of blasphemy against the Holy Ghost, when he brings in that awful Holy Presence in support of polygamy. Why was it that polygamy was not mentioned in the passage referred to? Simply because it was unknown in the Roman Empire. Neither Jews

nor Gentiles practised it. From the first chapter of Matthew to the last chapter of Revelation, there is not a hint of any one either inside or outside the church practising it.

But the climax of the advocacy of polygamy by "Audi Alteram Partem" is reached when he says that polygamy has nothing to do with faith in Christ! and that therefore it is no bar to baptism. Sir, we are definitely told by the Apostle Paul in Titus ii. 11, 12, what faith in Christ is. He emphatically says that the grace of God that bringeth Salvation teaches us that "denying ungodliness AND WORLDLY LUSTS, we should live soberly, righteously, and godly, in this present world." How much polygamy or polyandry can "Audi Alteram Partem" force into that verse? As I said before, polygamy is a system founded on lust, and lust alone, and unutterably degrading to the wretched men and women who live in it.

Finally, God can never bless any religious organizations or individuals that pull down His standards of righteous living, whether in the cowardly name of expediency or for any other reason. I rejoice to see by the letter of "Audi Alteram Partem" that a majority of the Bishops of the Church of England are against this iniquity. I can only account for the views of the minority on the hypothesis that they have, like "Audi Alteram Partem," lived out in India and have become corrupted in their views on the matter by the poisonous influence of their heathen surroundings. I, in common with every other Christian in this land, feel the *intense* necessity of the continual abiding grace of God to keep looking with His eyes upon these evils.

Yours for Christ's honour,

S. S.

M. E. CHURCH, HURDA.

To the Editor of the "Bombay Guardian."

DEAR SIR,—Will you kindly allow me a short space in your columns to appeal to the readers of the *Guardian* for help towards the purchase of a Harmonium for the Methodist Episcopal Church at this station. Friends have already been written to for help but they have failed tc reply, will they please take this as a reminder.

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Subscriptions will be very thankfully received by the undersigned.

J. W. BALLARD,
Treasurer M. E. Church,
Hurda.

15th May, 1889.

Rev. G. P. Taylor's second letter on "Heathen Teachers in Missionary Schools," and other correspondence, will appear next week.

A BRIGHT SPOT IN THE PANJAB.

A Panjab paper gives an interesting account of the Christian settlement which has gathered round the C.M.S. Boys' Orphanage at Clarkabad, under the management of the Rev. and Mrs. Beutel. Mr. Beutel has taken especial care with regard to the planting of trees, so that the settlement is now in the midst of a charming garden. The effect of his care in this direction has been to decrease the temperature several degrees in the hot weather, and also to increase the rainfall. Trees alone are wanted in many a howling wilderness to turn it into a fruitful land, the trees attracting the moisture, and making the fertility permanent. A great part of Palestine is now a stony desert, where once was "the land of milk and honey," simply because all the trees have been cut down and the rainfall has ceased.

PASSENGERS ARRIVED.

Per P. & O. Str. *Assam*, May 13th.

From London.—Mr J C Macdonald Mr J Calderon Mr Windham Capt Houghton Lieut Travers Surgn Juke Mrs Draper and 4 children Mr Bracegirdle Mr Bradbury Mrs Dicken.

From Gibraltar.—Miss Maria da Conceicao Miss Maria da Julieta.

From Brindisi.—Lieut Fanshaw Capt Bethune Mr Parsons Mr Macfarlane Mr Sears.

From Venice.—Mr Connell.

PASSENGERS SAILED.

Per P. & O. Str. *Peninsular*, May 17th.

For London.—Mrs Fletcher and child Mr J Davis Major and Mrs Martin Mrs Lang and three chtldren Mrs Gray and infant Mr and Mrs Bateson Mr S Jacob Mr Rushton Mr Conry Mr J. Saville Surg-Major and Mrs Swaine and three children Dr J F Touhy Surg-Major Adams Mrs Ollivant Miss Eddis and child Mr F A Owen Master Adrian Hope Master A W Campbell Mr and Mrs J Elliott and child Mrs Cary and child Mr and Mrs W D McKewan and family Mrs Bedford's two children Mr and Mrs F T Millard and child Col and Mrs G T Skipwith and infant Mrs Skall and child Mrs Duthy and child Mr Nowrojee Manockjee Mr and Mrs J Englebright Mr B Mosley Mr K M Bhat Mr T O Wilkinson Mrs Cottara and family Mr Jehangir H Khotari Mr Salinger Mr MacGregor Surg-Major and Mlss Patterrson Mr H W Geiger Mr W B Bestie Mr Chadderton Capt Amedroz Dr Kidd and son Mr Clegg Mr Stanley Clarke Mr Evan Jones and son Mr M J Reubens Capt and Mrs Jackson Miss Nisbet Mr Smyth Mr K K Murzban Mr Prescott Decie Mrs Hederstedt and infant Mr Suadden Mr J K Bell Mr J P Wescott Mr Henry Rattigan and Mr R G Young.

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For Aden.—Mr Edward Zincraft,

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"To my readers whose experience enables them to realise the great importance of making known among young men the advice and warnings contained in these lectures, I appeal to co-operate in the work of their circulation in their respective localities. In the letters I have received from young men, I have already had proof of the good which can be effected even by isolated individual effort."

The *Christian Commonwealth* in a leading article on the second of these lectures said—"It did one's heart good to witness the fervent demonstrations of approval called forth by the noblest and purest, and most chivalrous of sentiments as to the sacredness of womanhood. The lecture was perfectly free from anything that could excite or gratify morbid curiosity on the one hand, or on the other give pain to those whose delicacy of feeling is so sensitive as to recoil from receiving any kind of instruction on the subject of chastity. The lecture was strong where it needed to be strong; and was replete with practical helpfulness."

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The *Christian Leader* says—"Perfect integrity of motive and a truly Christian impulse go hand-in-hand with fulness of knowledge in these two lectures. We have often been grieved to see a work left to ignorant quacks which ought to be done by intelligent Christian men; and it is with no ordinary satisfaction that we find Mr. Dyer complying with a request which has frequently been urged upon him. What he has written may be placed with confidence in the hands of youths and young men."

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